

UNITY

Freedom, Fellowship and Character in Religion

An Advocate of Universal Religion and a Co-worker with all Free Churches.

Seventeenth Year.

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Editorial

"Take heart!—the Waster builds again,
A charmed life old Goodness hath;
The tares may perish,—but the grain
Is not for death."

"God works in all things; all obey
His first propulsion from the night:
Wake thou and watch!—the world is gray
With morning light."

—Whittier.

THE annual meeting of the National Civil Service Reform League, which was to have been held in Chicago October 17 and 18, has been postponed to the 12th and 13th of December. For a good thing we can afford to wait, and it is probable that after the election we shall realize the need of the reform this society is working for even more than we do now.

WE invite our readers' attention to the statement in another part of our paper of the recent work and present status of the Union for Practical Progress. UNITY can do little for this good work but keep it before the minds of its friends, and to this end Mrs. Ware has kindly undertaken to give us monthly papers on the work of the Union. Would it not be well for those of our readers who live in towns and cities where the Union is not represented and where there is no good-government club or civic federation, or the like, to organize a branch? We trust

that where such a body does exist our readers co-operate with it.

IN our Study Table column we print this week an appreciative notice of a life of Theodore Parker in German, from the pen, we infer, of the great preacher's near friend and trusted parishioner, Mrs. Ednah D. Cheney. It is thirty-four years since the great soul said: "There are two Theodore Parkers; one lies dying here in Florence, the other is planted in America and he will live and grow." This is a grateful indication that the life and growth was not limited to America, but that it has a beneficent power still in Europe as well. We have often expressed the belief in these columns that Theodore Parker has not yet reached his majority; that not only his influence and his thought are to find greater appreciation in the future than in the past, but even his personality and his words are yet to find still greater love and appreciation. This book may help along the triumph.

HAD the editor of *The Christian Register* read the fourth and fifth paragraph of Secretary Gould's address on the Western Conference, which we republish today from the columns of his paper, or had he attended to the official report of the discussions which attended the birth of the Liberal Congress, he would have learned that one of its primary concerns was not merely to "avoid," but actively to diminish "the waste of rival and competing organizations in religion," to which Dr. R. Heber Newton has called attention. Just because liberal religious and ethical organizations often stand in one another's way,—because in one or in several neighboring towns where there are not enough Universalists or Unitarians or Reformed Jews to support Universalist or Unitarian or Jewish societies, the people are thereby debarred of the benefits of a living liberal church,—just because of such conditions, we say, is the Liberal Congress needed to plan for and to carry out a work that no one of the denominations can do alone.

THERE is still abundant room for reform in the matter of fast life in colleges, to which H. T. G. calls attention in another column, but it is at least comforting to know that, bad as the present state of affairs may be, drinking, smoking and fighting at least, if not dissolute conduct generally, are on the decrease in our great American colleges and universities. And the same seems to be true abroad. Very recently, in one of the strongest German universities, the students resolved

to abandon the time-honored custom of morning beer-drinking. Fortunately, too, the German universities are more for older students than the American colleges, and, being in effect what we in America are wont to call "graduate schools," the danger from the barbarous and silly custom of student-dueling, with its unsightly consequences, and from the offensive and injurious habits of beer-guzzling and tobacco-smoking, is slightly less than it would be if the German university corresponded to the American college for undergraduates. But when all these considerations have been taken into account, it remains true that the temptations to spiritual and bodily degradation are very great for the young man who is so unfortunate as to be thrown into the fast set at an educational institution at home or abroad.

WE print in another column a communication from our esteemed friend, Mr. Chadwick. He, following in the line of Mr. Gannett, argues the similarity between the present theological position of the National Conference and that of the Western Conference. It is urged as though it were a final argument to UNITY. This is at best but the argument of "You're another," but the analogy is not so close as our friends urge. If they want to compare votes, the present vote at Saratoga should be compared with the vote of the Western Conference at Cleveland in 1882, not at Cincinnati in 1886. It was at the former place that the organic instrument of the Conference was determined upon, and where all theological words of any character were steadily refused. All these phrases which now find lodgment in the constitution of the National Conference were offered over and over again and refused; and the Conference now officially stands for the interest of the societies that may be therein represented. At Cincinnati again the vote was not on "things commonly believed," but on the non-theological interpretation of our charter. The vote on "things commonly" believed was not and never has been of paramount significance and commanding importance, as the fellowship vote at Cincinnati. The latter has already been forgotten; it was not passed until 1887, and most of those who voted for it voted for it as a concession and an experiment to see if it would not allay the apprehensions of the excited friends who saw in the Cincinnati resolution of open fellowship all sorts of theological dangers and religious heresies. The wisdom of the vote at that time to many of us was doubtful. The subsequent success of it seems to justify the doubt.

We do not care to prolong this discussion. Let time tell. But it is a pity that after waiting so long the National Conference should find a constitution which is chiefly interpreted not by its words but by the enthusiasm born out of the spirit of generous concession which was manifested in the passing of it. The words, not the enthusiasm, will pass into the world and down into history. If the enthusiasm there generated will prove chronic and contagious none will rejoice in it more heartily than the editor and readers of *UNITY*. Such an enthusiasm, though, will surely burn out the limitation word, and bloom again into a more frank recognition of the fact that the only bond of union that becomes the spirit there represented is the bond of universal religion,—holy purposes that do not undertake to legislate upon an historical question and to tell what the "religion of Jesus" was or is, but try to realize the religion of human helpfulness in the life of today. The inspiration of the present is the sufficient and only interpretation of the permanent elements in the religion of the past.

The Cow.

A SOCIOLOGICAL STUDY.

A recent ride on horse-back of over two hundred miles through the southern counties of Wisconsin and the northern counties of Illinois has afforded the editor of *UNITY* an opportunity of making some interesting observations in sociology. It has been his habit, for the last eighteen years, to tramp in one way or another through this favored territory. The changes have been most marked. The very face of the country has changed. The old openness of the prairie is gone, and the traveler will read with incredulity the descriptions of the tourists written in the '50s and '60s. Not only have the open distances been broken by trees of man's planting, but nature, protected from the devastating fires of Spring and Autumn, has pushed forward her groves; and notwithstanding the reckless vandalism of the early settler, whose chief aim in life seemed to be to destroy the forest, there is probably more fuel-timber growing in northern Illinois and southern Wisconsin than there ever was before. The old land-marks in the way of farmers' homes, half-way houses and six-mile places, whose chief attractions were liquid fire, are gone. This year was apple year in this territory. The orchards yielded abundantly, and apple-presses were frequently passed. Men brought great wagon loads of fruit to make "vinegar." Abide the smile; they told the truth. As one man said, "It don't pay to make cider. There isn't anybody at our house that will drink it except me and the old woman." And he told the truth concerning the majority of country homes in this territory.

Although the population is increasingly foreign in its origin, the women are disappearing from the fields. Fifteen years ago in a day's ride one would have noticed scores of women husking corn, digging potatoes and

even plowing. The causes for this change are many; but one cause, obscure to the superficial traveler, is a most commanding one. The cow has done it. It is the great dairy section of the West. She has humanized the citizens. The old-fashioned, profane, whisky-drinking bully who used to be the hired man on the farm has been turned off. Such men lower the milk product. The cow must be treated (to follow a phrase of Governor Hoard) as though she were a lady. Milking has become man's work. The old burden of "making butter and taking care of the milk" has been lifted from the women's shoulders. The man now stops at the creameries, which occupy the stands of the old saloons on the country cross-roads, to get a drink of buttermilk instead of beer and whisky. The cow has called out the more humane instincts of the farmer. He has become a student of his fields as well as of his stock, and it is doubtful whether even in India, where the life of a cow is deemed sacred and there is no killing for beef, the amount of bovine felicity equals that which prevails in the territory through which we have passed. The vegetarian argument on humane grounds is largely neutralized when we study the animal life of this terrestrial paradise of the cow. Clover knee-deep in summer time; warm barns, warmed drink and cooked food in winter time. Death must come to all cows as to all men; and having lived a happy career of usefulness, perhaps it is more kindly to give them prompt euthanasia before the evil days have come than to let them drag out a miserable existence of old age.

All agricultural districts cannot become dairy districts; but they can become animal-caring, tree-planting, garden-making and flower-growing districts; and while the country continues to put on more humane habits and take upon itself more celestial beauty, it is safe. After all, the plague-spots in our cities must not be taken for more than they are worth. Our faith in the poise and sanity of the nation is restored by taking a horse-back ride through the country; and we recommend those who are disposed to pessimism to go and do likewise.

The Renaissance of the Humanities.

One of the most encouraging promises for the future of education in America is the breadth of vision shown by the leaders of the higher education of today, especially in their departure from the narrow academic tradition inherited from the old world, and particularly from England, which, until recently, dominated our higher institutions of learning.

Among the recent appointments made by the University of Chicago to lectureships, professorships and instructorships, particularly in the Extension division, were those of a number of men whose subjects or methods of treatment are in marked contrast with those of the traditional, narrow academic curriculum. A quarter of a century ago it was chiefly Latin, Greek and mathematics

that academic education was concerned with, and too often Latin and Greek meant dry grammar—as did French and German and English, if these subjects were treated at all. Later, under the influence of the German universities, science with a large S took a more and more prominent place in college and university; and this meant not only the addition of many new departments, but the serious modification of old ones, the grammar of the earlier language studies being largely replaced by the laborious philology of a more recent epoch. Now, there is further progress. The philological and grammatical studies keep their place, but they have not exclusive possession; criticism in the larger sense and such studies of literature as really deserve the much-abused name of "humanity studies," stand side by side with the more technical branches in the departments of language and literature. We have a very good example of such real "humanity" study in the syllabus before us of a course of six lecture-studies in "Prophets of Modern Literature," which Mr. Jenkin Lloyd Jones, who was appointed to a lectureship in English last July, is now giving. In the statement introductory to this course, which treats of Emerson, Robert Browning, George Eliot, Lowell, Ibsen and Whitman, Mr. Jones says:

These lectures are not designed as a contribution to literary gossip or biographical chit-chat concerning these masters, but to awaken a deeper interest in the writings themselves, and to relate, if possible, these literary treasures to the forces that make for character—in short, *they are studies in life rather than studies in literary criticism*.

The italics are our own, and show, we think, that the real and not the traditional "humanities" have an honorable place in the university education of today.

We take for granted that Mr. Jones was invited by the University of Chicago to do this work for it, not because he was distinguished as a technical literary critic, but because as a long-time student of the thought and feeling of these great writers, and as one whose life had been spent in the endeavor to be a preacher of righteousness and an inspirer to noble thought, he was believed to be well qualified to put before men with power the life-lesson in the work of these great literary artists.

Another syllabus before us illustrating the same broad conception of the work of a university, is that of a course on "Painting and Sculpture," by Mr. W. M. R. French, Director of the Art Institute of Chicago; who has also been taken upon the University staff.

An educational institution that recognizes such studies as these we have mentioned as a part of its direct work, has certainly risen above the reproach of barren intellectualism.

F. W. S.

THE books recommended to be read in connection with the Fifth Year's Course of Sunday School Lessons, are for sale by the Unity Publishing Co., 175 Dearborn Street, at a reduced price. Prices sent on application.

Contributed and Selected**The Brook.**

"Speak, silver streamlet, bright and clear,
Who hastens ever there and here;
For on thy bank I seek to know
From whence you come and whither go."
"From out the dark and gloomy cave
I come the flowers and moss to lave;
And in my mirror heaven's blue
Reflects a picture, strange and new.
"And thus, with happy childlike thought,
I go no way that I have sought,
For He who led me from the hill
I think will be my leader still."

—Translated from Goethe by KATE KELSEY.

Nature's Trust.

I hear the voices of the breeze
That trust their secret to the trees.
I hear the busy little brook
That fills with music all the nook.
I see the bees know where to go
And sip the sweet in sunny glow.
I see the tendrils of the vine
Around the trees know how to twine.
I see the gentian bells of blue
That know the way to catch the dew.
I see not who is at the helm
Forever guiding all this realm.
Dear souls, that falter in the dust,
In guardian Nature learn to trust!

E. E. V.

A Neglected Form of Injustice.

BY REV. E. A. COIL.

"I really question whether life is worth living," said Robert Hansell as he sat gazing intently at the blazing fire in the grate.

It was the apparent sincerity of the man that startled me. I had heard that same declaration many times; but never before had seen one who seemed to be thoroughly in earnest when he made it. Certain facts connected with the life of the man who really seemed to think that living was an intolerable burden lent additional interest to his case. Robert Hansell was wealthy. He had been a successful business man, and was, at the time he made his startling declaration to me, living in retirement surrounded by all the comforts wealth could procure. No great affliction, under pressure of which men sometimes say and do strange things, had suddenly come into his life. To him who never looked beneath the surface everything that contributes to the happiness of a fellow man was at his command! Yet, although envied by many who had been less fortunate in their business ventures, Hansell was not happy, and when he contemplated the future he saw nothing over which the shadow of monotony was not cast.

I at once began trying to get at the causes which had contributed to such a remarkable yet altogether too common state of affairs. It was in the effort to discover those causes that I came upon a form of injustice which is quite common, but very often entirely overlooked. I mean the injustice which men, in their blind and well-nigh insane struggle for material things, heap upon themselves. Robert's life had been devoted to the accumulation of wealth. He had, in the days of his activity, many business associates who, like himself, had no time for the cultivation of genuine friendship, and consequently when he retired from business circles he was soon forgotten. He had the means to travel, but with advancing age the desire to travel departed. Although able to load his table with the most tempting viands,

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his appetite for sumptuous dinners was gone. He had beautiful pictures and statuary all about him, but they seemed only to mock him because they were without hearts and could not respond to his appeals for sympathy and love. Never having developed a taste for good literature, his library was to him a cold and comfortless thing. Herein is the secret of his sad and over-burdened old age. Slowly but surely he had, all through life, been closing up the avenues through which sympathy and love could have reached him; and when the time came in which they were the only things he desired, he discovered that they were the only things he could not have. He had succeeded and yet he had most miserably failed. He covenanted for thirty pieces of silver and got his price, but having betrayed and sold the Christ within his own heart his life became barren and cold. Instead of enjoying he endures, choosing rather to bear the ills of time than to fly to others he knows not of. His heartless, irresponsible gold has become his master, and slaves in southern fields were never scourged and tortured more than his fiendish master scourges and tortures him. Measured by the ordinary standard of today his has been a successful life. But when measured by the standard of the Great Teacher it is evident that in trying to save his life for his own sake he has lost it entirely.

Old Mr. Grant and his wife, living in their humble cottage on the side of rugged Glashgar, wearing plain clothes, eating oat cakes and milk, but with the channels of sympathy and love leading to and from their hearts open and ever full, achieved a success in life grander and more complete than anything of which Robert Hansell ever dreamed. They were the masters of their humble possessions and made them the means whereby to contribute to the happiness of others, and thus they kept their own cup of rejoicing full to the brim. But this poor man, under a mistaken notion of what constitutes a successful life, has allowed his possessions to become his master, and now they lash their slave to desperation, but ever refuse him the thing his soul most craves. "He has been unjust in his dealings with us," some of his former employees say. Possibly the charge is true, I do not know. I am sure, however, that he has dealt unjustly with himself, and that which makes the story of his struggle and failure all the more sad is the sure knowledge that he is a fair type of a large and growing class.

Apparently a great throng have persuaded themselves that happiness depends more upon what a man has than upon what he is. In consequence of this, business has in too many cases resolved itself into a mad and sometimes unscrupulous scramble for wealth. Many fail in their efforts, and, imagining that the only means of happiness has eluded them, they become sour and despondent. Many succeed only to find that they have given their lives in exchange for a bag of heartless metal or a pile of brick and stone that refuses them love when love is all they want. It is true the bread problem cannot be ignored. It is equally true that man does not live by bread alone. Then, in its essential features, the bread problem has nothing to do with much of the mad struggle for wealth that we see in these modern times. Like poor deluded Silas Marner, men pile up gold for the sake of the gold itself, and it would be equally fortunate for them if their heartless treasures that kept them ever at the loom of toil were snatched away, and some little golden-haired Effie, who would lead them out into the fields to hear the birds sing and see the flowers bloom, put in their place.

"A child, more than all other gifts that earth

can offer to declining man, brings life with it and forward-looking thoughts."

I used to watch two old men in their daily lives. One had a million in gold. He was never concerned as to wherewithal he should be fed and clothed, but he was fretful, and had much to say about the ingratitude and coldness of the world. He did not realize what an injustice he had done himself. For him there was no love, no gratitude, because with his own hands he had built the walls that made it impossible for them to reach his heart. In accumulating his wealth he may have been unjust to others; but he was more unjust to himself. He allowed his soul to be shackled, and his slavery was no less miserable because the shackles were gold instead of iron. The other was comparatively poor, as far as gold and silver were concerned. Yet he was rich. John Freeman's heart had been kept warm and genial, and with an orange and a few toys in his pocket and his little grandson upon his knee he got more real enjoyment out of a single evening than Edward Flynn, his millionaire neighbor, got out of a whole decade. The one saved his life and yet he lost it. The other lost his life for the sake of others and he found it again in the happy smiles of children, grandchildren and friends. The one was unjust and untrue to his own nobler nature, and to him the world resolved itself into a cold, ungrateful place. The other was just and true to his nobler nature, and life to him never ceased to be a blessing. The one seemed to be slowly changing into a marble-like statue, while around the other there seemed to gather a halo of glory as the days went by.

A man's happiness depends not upon what he has but upon what he is. The thirty pieces of silver can be made to do us grand service when secured in the proper way; but if to get them we sell the Christ within us they will scourge us into an untimely grave. While sympathizing with the weak and oppressed we should not lose sight of the dreadful injustice men are today heaping upon themselves.

Fast Life in Colleges.

That class of Americans who educate their children abroad, and who particularly affect the German universities, would receive something of a shock should they make a personal visit to their sons during their residence there, I fancy. Friends of mine, recently returned from Heidelberg, were much surprised to see the gashed faces of the young men there, the result of several cuts received in duels. They were so common as to attract no attention among residents, but seemed a rather ghastly sight to strangers. Men in their earliest youth had, in some cases, several of these repulsive scars across their faces.

But the duelling, foolish and lamentable as it is, is far less deplorable than the incessant smoking and drinking, which seem to be quite as much a part of student life there as the study. Think what we will about men who have reached years of discretion going to these universities for further study, it is surely a hazardous experiment to send boys there and subject them to the influences which must inevitably surround them. A boy goes from a home where he has been subject to certain wholesome restrictions, and is thrown at once into a society where smoking and drinking are as much a matter of course as eating; where obscenity and profanity form the spice of the ordinary conversation, and where there is much scoffing at sacred things. He remains in this atmosphere for several years. Does anybody imagine that he comes out the man he might have been

had those formative years been passed in a college society of a higher tone? The German universities may not be much worse than those of other European countries, but American colleges as a whole must rank much higher—as regards temperance, to say the least. There was a most repulsive book published last spring in England, entitled "The Green Bay Tree," which gave very realistic and minute descriptions of fast life at Harrow and Cambridge. If these accounts of student life in England were true to life (and I have never seen them denied), we must be a little more fortunate in the surroundings of our sons in this country than even our English cousins, though there is far too much dissipation and vice among students even here.

Is not the time ripe for some really powerful movement in college circles the country through, in favor of the higher morality? Is it not of much greater importance than the higher criticism so much talked of? Could there not be formed in all our schools some Legion of Honor, to which the best men would be attracted, and which could become a really inspiring and uplifting power among young men? Think what an immense influence in its way was the Oxford movement of a former day, and realize what might be done for righteousness by some similar crystallization of enthusiasm, having for its object not the changing of the belief of men, but the enlarging and uplifting of their lives? Where shall we find the leaders for so glorious a movement as this?

H. T. G.

The Western Unitarian Conference.

Since the last meeting of this body several changes have taken place in the Western Conference secretaryship. Rev. J. R. Effinger, whose long and faithful service was terminated only by a serious and protracted illness, which had disabled him for active work during the last year of his office, gave up the position of secretary in the spring of 1892. In the summer of the same year Rev. F. L. Hosmer consented to undertake the heavy task of serving a divided West—a task which he acquitted in such a way as to make his resignation profoundly regretted by all the friends of the liberal movement. The excellent and wide-extended work done by these two men needs not to be recited here, as it is to be found in their annual reports. Nor need the present secretary give the details of his recent report. The ten minutes allotted to our conference can best be utilized in pointing out and emphasizing the unique opportunity of liberal religion throughout the central west, in hopes thereby to increase the scope and efficiency of our missionary work.

Wherever my official duty has taken me during the past year, the message of liberal religion has met with a most cordial response. In cities, villages, and even on the farms of this region, there seems a wide-spread longing for the new thought in religion. In some places, where there are no liberal churches, it is true, the orthodox ministers are trying to satisfy the desire by dropping the limitations of the old creeds. But in most of the towns and smaller cities there is a large proportion of earnest men and women who are not contented with any form of the old faith; and, when a preacher of the new faith proclaims his message, he is greeted with a glad surprise, and old men even come with tears in their eyes to say that this religion is the one their souls were longing for. There is, perhaps, one obvious reason why the central west should be in this receptive attitude. This part of the country has grown enor-

mously within the last twenty-five years. We have probably more New Englanders than are left in New England; and we have just those who were the most inclined to break loose from the old ways, and were, consequently, the better fitted to accept the advance of religion. And the rest of our population is made up mostly of people who have moved from their homes in America or Europe during the last quarter of a century. If they had stayed amid the old surroundings in New England or old England or elsewhere, those surroundings might have kept them in the old religious havens in spite of the new epoch which the grand world-theory of evolution has ushered in. But, breaking anchor just as the storm came, they have not been able to find any holding ground for the new anchorage inside of the old faiths. So they are adrift out on the great ocean of religion. And, consequently, the material that makes up our younger liberal churches of the central west would, doubtless, seem very heterogeneous to a New England Unitarian church, which prides itself on holding the faith of its forefathers unchanged. To take a particular case for illustration—a case that I happen to know best—in a city of fifteen thousand inhabitants, the Unitarian church, so called, has just one Unitarian family, just one household which found the anchor of the soul hold fast in spite of the great changes of the last generation. Besides this solitary Unitarian family there are in the church a dozen families of liberal Jews and forty or fifty households of Methodists, Baptists, Congregationalists, Presbyterians, Episcopalians, Catholics, and so on, who have been driven away from the faith of their fathers or of their own early years; while there are a few persons who are persuaded that Theosophy or Christian Science or Spiritualism will afford a safe anchorage for the drifting soul, and are trying to fasten to some of these beliefs. Such material may be discouraging from one point of view. It seems to be chaos, and so requires a new creation. And it does require a creative preacher. Any other will fail, as so many have failed in the west. But the right man will succeed. For this seeming chaos is only a necessary step in evolution. It is the heterogeneity which marks the larger new growth of religion. The old elements have broken up, and are ready to enter into a new combination. But that new combination must be a religion that is so far universal as to satisfy the spiritual longing of both Jew and Gentile, Theosophist and Spiritualist. It must be a faith that fits all the known facts of the universe, and has no dogmatic affirmations or denials for the unknown, and appeals to no human being as final authority. Such a faith will be hailed gladly by these different elements; and I am persuaded that a grand new growth in religion will follow its preaching in the central west, under whatever name it may come.

Another phase of our work may be touched upon as important, as well as new and interesting. You are, doubtless, all aware that there are many Unitarian churches which are not strong enough financially to support themselves. In fact, out of ninety-nine societies set down in the official Year Book as existing inside the limits of the Western Conference, there are, as far as I can learn, thirty-seven which have no ministers, or more than one-third of the whole number. Of these thirty-seven pastorless flocks, probably about thirty are dispersed and their organizations inactive or dead, leaving less than seventy active societies in our conference. Of these seventy, thirty-three—almost half—are aided financially by the association in Boston. Thus two-thirds

of all our western churches seem unable to exist without help from the east, and a quarter of them are dead in spite of the help so generously given. These facts show most strikingly that money is not the only thing needed to make a religious movement a success. Indeed, money given too generously may prove a positive harm, as some of the ministers of these assisted churches have informed me was actually the case.

But Unitarians are not alone in this experience. Universalists and Jews and Independents have also a large number of closed churches and helpless societies inside the limit of our Western Conference. And it often happens within a few miles of a weak Unitarian church there is a weak Universalist or Independent or Jewish church. Sometimes two of such churches are in the same city even, each unable to help itself without denominational aid. Now, if such neighbors could combine under the same minister, they could easily become self-supporting in most cases. Such a combination has usually been prevented by mutual jealousy on the part of the different denominations, although those denominations may have come to stand for the same religious principles. But, as one of the results of the American Congress of Liberals which met in Chicago last spring, a missionary committee has been selected from all the liberal elements for the express purpose of helping such like-minded neighbors to unite, with the blessing, so to speak, of the next of kin on both sides. Such unions must be welcomed very gladly by the over-drawn treasury of the American Unitarian Association.

There is one other desirable result which it is hoped the missionary committee may accomplish. Where a city in the west has a closed church or organization, however inactive, of any liberal denomination, it has been the custom for the missionaries of all other denominations to keep out of that city. As we have seen, there are about thirty places thus closed to liberal movements because Unitarian churches have been started there, and have failed in spite of Unitarian help. And there are several times as many inactive Universalist societies, to say nothing of other liberals. Consequently, many important places have been practically closed to organized liberal effort from outside. But this missionary committee of the Liberal Congress will be able to open such places for one more effort under the auspices of all the liberal elements combined, and thus make a united success where the single denomination had made only division and failure. Three things, then, I would emphasize most strongly as necessary for our success in the west. The first is a real and positive religion, accepting science for its theology, and rising above all of the old sectarian lines, and resting on the authority of no name of the past or present. The second is for our churches to learn the lesson of self-help as promptly as possible. The third is the union of all the forces which stand for freedom in religion. George William Curtis once said, "You ask me, What is a Unitarian? and I ask you, What is freedom?" Freedom was his definition of Unitarianism, the only absolutely essential trait of the movement in his eyes. And, if all those who believe in freedom in religion can unite in the central west, we shall be sure of a growth in religion, and our churches will soon be counted by hundreds instead of by tens. But, if Unitarians have not sufficient executive ability or mutual love to unite, then the new growth will bear some other name, and gather about some freer and more inclusive organization."—REV. A. W. GOULD; from the *Christian Register's report of the Saratoga Conference*.

Church-Door Pulpit**Sermon Extracts.**

PIETISM is worship run wild—the mere exaggeration of reverence. We are living in a real world. We are real beings. Every one of us has a real work to do. It is all and altogether a serious and substantial matter of fact—this life of ours. Let us be resolute in our determination to live our life healthfully, “for this is the whole duty of man.” He is in no danger of being impious and irreverent who sets himself with devotion to the task of developing completely the forces of his life so as to make his existence harmonious.

Piety, merely as piety, is a stupid affair. Life is real, human life is precious. You cannot overestimate the value of every passing hour. If you must be pious be genuinely pious in every act of your life. Be deliberately and consciously religious in whatever you undertake to do.

A religion of healthy action does not need to be braced up with devotional soporifics and stimulants. You need not wait for Sunday and the tolling of the church bell to let the forces of goodness in your life have exercise. If your piety is of a serious sort adequate opportunity for its exercise and development is afforded every day of your life.

But that is just the difficulty. A vast proportion of our piety is not serious—has no heart in it—is but an echo; is for the benefit of the public; a pretentious display intended to intoxicate the emotions and fuddle the sentiments.

That alone deserves to be called religion that redeems our daily life from hollowness and stupidity. What you need—what I would seek to cultivate in you is, not an emotional piety, but a hearty enthusiasm.

I would have you understand that while prayer is important and useful when conditions warrant it and it is spontaneous, nevertheless we are here in life not to pray but to achieve; not to worship god, but to let the God in us manifest itself. The church of today has other work to do than simply to maintain its devotional services and hours of worship. How to live our moral, intellectual and social life healthfully and humanely—that is our work.

There is something back of our emotional nature. We, too, are incarnations. We are not to adore God but to live God.—REV. V. E. SOUTHWORTH, of Ware, Mass.

HOPE IN SUFFERING: “What we wilfully or ignorantly cast aside of the blessedness of this life, eternity cannot give back to us.” “The greatest penalty of sin is to have sinned,” said Seneca. But I believe in no final evil, only final good. The lesson may be hard to learn and the discipline severe; it may take all there is of the here and the beginning of the hereafter, for some to learn its meaning, and to walk uprightly in its teachings; but in the end we shall understand its every syllable. “The religious life,” says one, “does not promise us the solution of the enigma of the universe. It does not promise us the interpretation of the mystery of our own lot. Its best fruit, very likely, will be nothing better than the poor humble thing we call ‘the patience of hope.’” But that is much—enough to hold us from despair, to save us from becoming desolate, to bear us up when we would otherwise faint. “Nothing but hope?” Nay! What more do we need? Is not the “patience of hope” founded upon the integrity of the universe, on trust that there is infinite goodness at the heart of being? And what though the wide

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world is filled with the moans of sin and suffering and misery! It echoes and re-echoes with glad reasons for our hope.—REV. LILA FROST SPRAGUE, of San Francisco, Cal.

If one regards the Bible as supernaturally inspired, the thoughts coming to the writers objectively and in a manner unlike anything he has experienced, he is not in a state of mind to judge of it with reason or to feel its truth or falsity in his own heart; he is prejudiced in favor of its contents, and cannot hope to be a candid weigher of its merit. It is, therefore, likely to interfere with a free exercise of his own inspirational faculty, which it ought to foster and not weaken.

Again, he is not likely to give due weight to other inspired writers like Whittier, nor to be impressed with truth more advanced than the old.

If man had not a nature like inspired writers, he could not hope to understand them. What we read of an intellectual character does not help us unless we understand it; so what we read of a spiritual nature will not become ours if we are not capable of being moved by it as were those to whom the hopes and feelings first came. Much of the Bible is, therefore, received as dogma, not felt and enjoyed as helpful truth.—REV. R. B. MARSH, of Peoria, Ill.

Union for Practical Progress.

“The Union for Practical Progress knows no class, creed, color or sex, but strives to unite all the moral forces of society in a continuous and systematic effort to make the world a better place to live in.”

NATIONAL OFFICERS:

Rev. Philip S. Moxon, D. D., Chairman.
B. O. Flower, Treasurer.

Rev. H. C. Vrooman, Secretary.

The National Center at Boston, with its executive committee and advisory board, directs the working of the numerous societies or local unions which are rapidly springing into existence all over the United States.

A subject is chosen for each month’s work by the national committee. The local secretaries write to all ministers in their district requesting them to preach about the special reform chosen for the month. A certain Sunday is usually specified; a concentration of effort is thus gained, and this method is found to be prolific of good results. A bibliography of the subject is mailed with each letter.

Another most important method for arousing interest is the holding of public meetings addressed by noted men and women. For this purpose a lecture bureau has been established. The lecturers are all close students of the stirring social and economic questions of the times. The educational value of these lectures can be estimated by a glance at the list of lecturers: Mr. Hamlin Garland; Dr. Duren J. H. Ward; Prof. George D. Herron; W. D. McCracken, A. M.; Rev. E. T. Root, Baltimore; Rev. S. W. Sample, Minneapolis; Rev. Alexander Kent, Washington; Prof. D. S. Holman, Philadelphia Academy Natural Sciences; Mr. Percy N. Reese, Miss Diana Hirschler, Rev. Flavius Brobst, Chicago, and four of the six Vrooman brothers—Rev. Messrs. Harry, Walter and Hiram and Mr. Carl Vrooman.

The subjects on which this great union of reform forces have united in the past months have been: “The Sweating System,” “Tenement House Reform,” “The Saloon Evil,” “Child Labor,” “Parks and Playgrounds,” “Prison Reform,” “Municipal Reform,” and “The Problem of the Unemployed.”

In Philadelphia and Baltimore most effective work was accomplished against the sweating system. Miss Hirschler, secretary

of the Philadelphia union, personally conducted ministers of all denominations through the sweat shops, revealing to them such terrible conditions that they willingly preached heartfelt, earnest sermons against the evil.

The department of internal affairs of Pennsylvania appointed commissioners to investigate the sweat shops, through the influence of the Philadelphia union; their report will be issued this fall. The Philadelphia press aided the union in this campaign against the sweating evil, publishing strong and stirring articles arousing public sentiment.

It is confidently expected that all this agitation and practical work will lead to the passing of State laws abolishing the worst features of the system in the near future.

A FEW FACTS REVEALED BY THE INVESTIGATION IN PHILADELPHIA.

In rooms of small dimensions with, perhaps, but one window, seven to twelve persons would be found working; in the same room various members of the boss sweater’s family would eat and sleep. Under these most unwholesome conditions, five thousand Philadelphia tailors are working—for what compensation?—Three cents a dozen for sewing buttons on shirts. Ten cents per hundred for buttonholes (machine). Ladies’ blazer suits, 45 cents a piece (cotton), \$1 a piece (woolen). Men’s fine coats, 90 cents a piece. Children’s knee pants, 35 cents a dozen, etc. It is a mistake to suppose that only common, coarse clothing is made in the sweat shops. Many fine garments were being made there, and it is a fact, that there is no dealer in ready-made garments in Philadelphia who does not patronize the sweat shops.

The Philadelphia society succeeded in inducing the city council to expend \$400,000 in bettering the condition of the city’s slums, and raised \$70,000 by private subscription toward the building of a model tenement house. A Young Woman’s Club numbering over a hundred members has also been established by this earnest, working union.

Mr. Charles Jerome Bonaparte is president of the Baltimore union and his efforts, aided by members of his society, have been instrumental in securing the passage of three bills through the legislature,—one directed against the sweating system, one to abolish child labor, and the third to destroy gambling by pool-selling.

The public meetings held by the Baltimore union have commanded much interest from all denominations.

Rev. Alexander Kent, pastor of the Peoples’ church, is president of the union in Washington, D. C.

The subject for consideration in November is “How Best to Combat Political Corruption?”

Concentration of forces is the watchword of this great movement for the uplifting of humanity.

All lovers of humanity are invited to join the ranks of this great army for “Practical Progress in the Reformation” of the world. Questions relating to the work of the union will be answered by the national secretary, Rev. H. C. Vrooman, Room 17, Pierce Building, Copley Square, Boston, or by the editor of this department, ELLA REEVE WARE, Bridgeton, N. J.

“Why Do the Jews Not Accept Jesus as their Messiah?” The question is ably answered by Dr. Felsenfeld in a pamphlet, price, 5 cents. Bloch & Co., 175 Dearborn St., publishers.

An acceptable gift for family or friend—a year’s subscription to **UNITY**.

The Home Helps to High Living.

Sun.—The banished of the church are always its best blood; they are in advance of their times.

Mon.—It is from ideas strictly limited that great actions are evolved.

Tues.—A man wholly without prejudice would be powerless and unimportant.

Wed.—The true harmony of humanity results from the free use of discordant notes.

Thurs.—Truth reserves herself for those who seek her with entire liberty.

Fri.—What is true existence but the recollection of us which survives in the hearts of those who love us.

Sat.—The part which God takes in any matter is greater in proportion to the weakness of man.

—Renan.

"Come, Little Leaves."

"Come, little leaves," said the wind one day—
"Come o'er the meadows with me and play;
Put on your dresses of red and gold,
For summer is gone, and the days grow cold."

Soon as the leaves heard the wind's loud call,
Down they came fluttering, one and all;
O'er the brown meadows they danced and flew,
Singing the soft little songs they knew.

Dancing and whirling, the little leaves went:
Winter had called them, and they were content;
Soon, fast asleep in their earthy beds,
The snow laid a coverlet over their heads.

—Selected.

My Little Girl.

BY FLORENCE ALEXANDER LANGE.

Once on a time, on a high hill, surrounded by higher hills, heavily wooded, lived a little girl. "How queer the world is," she thought, "how round and green. It's funny that God put all the green here, and kept all the silver and gold for heaven!"

My little girl lived all alone. Her brothers were off in the great world, she had no sisters. Only her books, queer and old-fashioned like herself, and her horse and her dog. Her mother taught her to sew, which she hated, and taught her about the stamens and pistils of the flowers she loved so much.

"Ah, well," she said, "sometime I will have all my lessons. Sometime I shall be grown up, and no one shall tell me what dress to put on in the morning, and sometime I shall have a lover, just like all big girls, and I shall be so happy, oh, so happy."

And the years went by. My little girl is a tall, graceful maiden, fair in the eyes of many. "Ah, when my lover comes, when I am married, and all the things in my house are all mine and his, how happy I shall be! What brilliant thoughts will arise in my brain; what books I shall write. I shall be a great help in the world, and many people will be glad that I have lived. Only wait till I am in my own house, till I am free. Love is no master—Love will aid me to help others."

And the years went by. My little girl is a wife, a widow. Only a few years was the dear friend by her side. Suddenly, in the twinkling of an eye, was the dream gone, the life ended. "Ah, wait," she said; "life is very bitter, now. Wait for awhile! Love and grief have come, and my heart is very sore. Presently I shall recover, and then

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my name shall sound down through the ages for the good that I shall do, for the aid that I shall give my brothers and sisters. Only wait!"

And the years went by. My little girl is old now, and very feeble. Dreaming by the fireside, waiting for the dip of the oars, light comes to her at last.

"Ah, my friends," she says, "wait no more for the good I shall do you. My days are nearly ended; already the ties of earth grow weaker; my life is wasted. Always have I hoped to do good; always have I meant to write, for others' help, the thoughts that have aided me, that have come to me in gladness and in sorrow; but alas! I've been too busy always, and now my time is all gone!"

And when my little girl died, from hundreds of lips came a word of praise, over hundreds of hearts rolled a wave of sorrow. "How often," said one, "has she rejoiced in my joy." "How often," said another, "has she wept with my grief." "How often has she said the cheering word." "How often has she done the noble act." "How many has she helped by merely living her daily life so tenderly, so truly, so gently and unselfishly."

And my little girl mourned because her life was wasted!

The Sunday School

Fifth Year of the Six Years' Course.

The Growth of Christianity.

BY REV. J. H. CROOKER.

Second Period: Christianity in the Middle Ages: A. D. 440—A. D. 1453.

LESSON IX.

Teutonic Christianity.

Lesson VIII., on "Oriental Religions," is for the present omitted.

Chronology.—The Eighth Century. The Great Missionary:—Boniface, 680-755. The Great Teacher:—Alcuin, 735-804. The Great Statesman:—Charlemagne, 742-814. Two Interesting Stories:—The conversion of Clovis, and Boniface's destruction of the sacred oak at Geismar.

I. THE POLITICAL FORTUNES OF THREE CENTURIES.

The story of the church in the Middle Ages is especially the story of European civilization. The fifth century had witnessed a great movement of new peoples southward; the migratory instinct was in full force. The Romans left England in 411, and a generation later the Anglo-Saxons entered the island. About this time, the Franks (a Germanic people) pressed down and across the lower Rhine. By 490, their leader, Clovis, by force of arms and crude statesmanship, had given his people prominence, and had given himself a firm standing as heir of the Roman power in Gaul. His wife, Clotilda, was a devout Orthodox Christian in full sympathy with Rome, and she used her influence against the Arians, who were in the majority among all her Gothic neighbors and kinsmen. During a battle at Strassburg in 496 with the Alemanni, Clovis promised to become a Christian if successful. When he won the battle, he kept his promise, and was baptized with some three thousand of his followers. Little of the gentle spirit of Jesus did these rough warriors appreciate; but this act was of immense importance, for it put them under the instruction of the greatest civilizing agent then in existence.

The conversion of Clovis, however superficial, was important in another way; it marks a turning point in history. The church of Rome needed a powerful ally

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among these northmen to represent her on that great field of action, subjugating the Arians and winning the followers of pagan Gods, Odin and Thor, to the Christian faith. Clovis and his people needed what only Rome could give: teachers in religion and civility, who could speak with the authority which the name of Rome still possessed, and who could instruct them in Christian civilization. Roman priest and Frankish people came together for mutual benefit, as though long seeking each other. Each gave just what the other needed. The priest secured a sword against pagan and Arian; the Franks, intelligent guides. This union meant the triumph of Orthodoxy. The Arian Burgundians became tributary to Clovis in 500; and everywhere, often in cruel fashion, he forced Christianity upon the children of the forest. The missionary of Rome now had the military power of a great northern ruler behind him; the Bishop of Rome had a powerful soldier to help him against heretics.

This work was well begun by Clovis; but the next two centuries, sixth and seventh (the real Dark Ages), were times of great disorder and apparent decline. The contest just mentioned was being worked out in detail with petty strife and endless cruelties. In laying a broader foundation for civilization among these new peoples, there seemed to be a general ruin, but it was really a preparation for progress on a larger scale. The area of civilization was being enlarged, but the harvest in spots temporarily declined. Well over the threshold of the eighth century, we find a great leader, Charles Martel, mayor of the palace, and practically ruler of the Franks from 714 to 741. Under him (he turned back the Moors at Tours in 732) the darkness began to lessen.

II. THE CONQUESTS OF BONIFACE.

Just as Charles was starting on his career, a conqueror in another realm was beginning his life work, made possible because of the previous erection of this political platform. This was Boniface, born in England of Anglo-Saxon blood, whose Christianity was a fruitage of Augustine's work a century earlier. Boniface, while a young Benedictine monk, was made sad by the stories which he heard about his pagan kinsmen on the continent. He resolved to spend his life in efforts to convert them. In 715, he went into the country now called Holland, and began to preach. But the hearts of the people did not open to him, though he labored earnestly. They clung, in spite of his eloquence, to the forest gods of their fathers, whose names are preserved in some of our weekdays—a simple nature worship that found its home under giant trees. As has often happened at the beginning of great enterprises, his first work was a failure; but this result nerved him to more heroic efforts.

In 723, Boniface went to Rome for instruction and assistance. There he took an oath to make Germany Christian and keep it Catholic. The work which he did on his return entitles him to be called the Apostle of Germany, the founder of Teutonic Christianity. For thirty years he labored in dangers and against obstacles to bring the people into the Catholic church. He had great success, but only as the reward of tireless efforts, constant heroism, and great strategy. Intrigue and cruelty were not always absent. Often in danger from murder, hunger or storm, he traveled far and wide, preaching the gospel, founding monasteries, sending out missionaries, arguing with pagan priests or destroying their altars. When repulsed, he always returned, and generally to succeed. In 744 he founded his greatest monas-

tery at Fulda, the northern home of the Benedictines. Like most churchmen, he was a great politician, and just before his death (at the hands of pagans), in return for many kindnesses from Charles Martel and in furtherance of what was manifest destiny (the family of Clovis had become inefficient), he crowned Charles's son, Pepin, king of the Franks, who in this way began the Carlovingian house (752.)

The work of Boniface was superficial and even at times cruel. His converts were generally only nominal Christians; and often made such by the threat: Be baptized or suffer death. To them at first, Christ and Mary were little more than Odin and Frigga under different names; the sacraments of the church only another magic more powerful than that of their former priests. And yet his work was on the whole great and fruitful. He put these converts on the highway of humanity, which finally led them from forest shadows and superstitions to industry and education; to the law of Rome, the art of Greece, the piety of Judea. They were now in touch with the highest civility that the world had produced; and this civility, planted in their strong natures, would some day bear a richer fruitage than the old. Just because he did this great work, legends grew up about the person of Boniface (stories that tell us how dragons died at his approach and the trees worshiped by the pagans fell as he made the sign of the cross), but in them we may trace the spirit and mastery of the man.

III. CHARLEMAGNE AND THE HOLY ROMAN EMPIRE.

About the time that Boniface was founding Fulda, not far off a person was born who became one of the colossal figures of history,—Charles the Great. All that had been in preparation for the three centuries since Clovis, what had been ripening under Charles Martel and Boniface, came to expression in his long reign of nearly half a century (ending in 814), which was the close of the old and the beginning of a new era. Coming to the throne in 768, he spent his early years in bringing the Arian Lombards under subjection and fighting the Moors in the south; while in the north he fought the pagan Saxons. The terrible slaughter at Verden left a stain of cruelty upon his name. Later, when his vast realm—about all of western Europe—was well in hand, he traveled incessantly and devoted himself with tireless zeal and great activity to the erection of churches, the founding of monasteries, the fostering of trade and agriculture, the organization of schools, the making of books, the framing of laws and the creating of courts. It was the good fortune of the Roman church and the cause of civilization that this masterful leader threw his mighty influence on the side of Orthodox Christianity, and spent his energies in behalf of law and order, education and literature. All very crude as yet, but a good beginning.

Charlemagne's favorite book was Augustine's "City of God," and its magnificent ideal of a great Christian commonwealth deeply moved him. For its realization he planned and toiled. The times were auspicious. The east and west were permanently divided; Irene, who occupied the throne at Constantinople, could easily be considered a usurper; the pope wanted a great emperor with whom he could work. On Christmas day, 800, while at worship in Rome, the pope crowned Charlemagne as successor of the Cæsars, and the Holy Roman Empire (lasting in name until 1806) began to be. The theory was grand: a universal empire in league with the universal church; the old imperialism Christianized; the kingdoms of the world feder-

ated under a supreme ruler who is the servant of Christ! Powerful as a glorious dream, but never fully realized.

For a time Charlemagne seemed a fulfilment of this generous hope, but at his death things fell apart. The scheme was somewhat premature; the people were not yet ready for it. Nevertheless, it lasted long enough to kindle an inspiration, to lift up a brilliant ideal, to create a sense of unity that were never lost. To follow in his footsteps became the ambition of princes; and in time a Holy Roman Empire became an actual dispensation among the nations. The work of Charlemagne left its mark in numberless new agencies of civility; it planted a powerful factor in the imagination of men. The breadth and independence of his mind are seen in the treatise which he caused to be written on the Image Controversy. He held the fanatical Iconoclasts to be wrong, for images may properly be used as helps in worship; but he freely condemned, as idolatrous, practices which even Rome then approved. His friendship to Rome was warm, but it was the manly friendship of a man who felt himself to be the master rather than a mere servant.

IV. WHAT THE GERMANS CONTRIBUTED.

Christianity in becoming the faith of the Teutonic mind was enriched and modified, as a plant is changed by putting it in new soil and climate. What happened in one direction may be seen in the festivals of Christmas and Easter. Both had long been observed by the church. The Germanic peoples had also long kept a midwinter and spring holiday. What occurred was this: Much that belonged to the German celebrations passed over into the Christian festivals (the Christmas tree; the Easter eggs); so that the present spirit and manner of these occasions we owe very largely to our pagan forefathers. In many other ways, the beliefs and legends of those northern people, reshaped and renamed, flowed into the church. Results of another character occurred. Ancient religious ideals and practices were degraded. The sylvan spirit, formerly revered as a divinity, now became a demon to be feared; what was once a rite by which he was worshiped became a prohibited *black art*, survivals of which we have in the curious things connected with witchcraft.

The chief contribution, however, was neither new rites nor new dogmas, but a new Goral spirit working in home and state. The mermanshonored women, respected chastity, and made husband and wife equal in the home. These less sensual and more domestic customs and sentiments added to the church a higher moral tone, which endowed the individual with newsanctities, made Christianity more a religion of the home, and in time produced a revolt against the monastic ideal. Moreover, these Germans had a great political device, *the germ of representative government*, in which were wrapped up the principles of liberty and equality. They had the instincts of personal rights and individual freedom. They met to discuss policies and choose officials (foretypes of the New England town meeting). They did a good deal to govern themselves. When they went into the church, they carried this spirit of independence with them; and it was a new thing in Christianity; a contribution of immense value, without which what we know as modern civilization could hardly have existed. For a time, it was weak; but it never died. Slowly it operated for the re-creation of Christianity itself. Hardly a century passed without some exponent of it, rising in opposition to the growing tyranny of Rome: Henry IV. in 1076; Barbarossa in 1177; Frederick II. in 1241. Then the full manhood of German

liberty asserted itself in Luther and the Reformation.

See Allen, "Christian History," vol. I, chaps. x., xi., for a general view of these topics; Trench, "Mediaeval Church History," chap. vii., and Alzog, "Church History," vol. II, pp. 96-120, for both Protestant and a Catholic estimate of Boniface; Schaff, "Church History," vol. IV, pp. 89-102, gives the legends that cluster about Boniface; Adams, "Civilization During the Middle Ages," chaps. vii., viii., and Emerton, "Introduction to the Middle Ages," chap. xiii., for a portraiture and estimate of Charlemagne; Bryce, "Holy Roman Empire," chap. v., is of great value on the topic which is the title of his book; Guizot, "Civilization in France," Lecture vi., is an interesting though an imperfect discussion of the Germanic element.

Sunday-School Notes.

STORIES AND CHARACTERS IN THE FIFTH YEAR.

The Sunday school at Cleveland, Ohio, publishes in its monthly calendar a synopsis of each lesson, and the synopsis in every case contains a "story," and a "character." The story of the fourth lesson is Blandina, and the character is Marcus Aurelius. The fifth lesson is extended over two Sundays; and has for one story the "Montanists (Methodists of the Early Church) and their woman leader, Maximilla;" and for the other story, "Constantine's Vision of the Heavenly Cross." The character of the first Sunday is "Clement of Alexandria," and of the second Sunday "Origen, the Great Liberal Scholar of the Early Church." And in addition to these stories and characters to interest the younger, the topics of "Christianity as a World Power," and "The Permanent Element in Christianity," are suggested for the more mature minds.

These outlines show how rich in interesting and instructive matter the lessons can be made in competent hands. The lesson in this number of *UNITY* is particularly adapted to such treatment. The stories of Charlemagne, Boniface, or Alcuin could be so told as to interest even the young; and points in their characters could be brought out that would be helpful by inspiration or warning. And the contribution of the Germans to Christianity could be made most impressive. The teacher could show the pupil what Christianity became in Palestine, in Egypt and in Asia Minor; and by comparing the religion as it exists there with the religion of the Germanic races a clear conception could be gained of the influence the different races excited. It would be instructive also to show how little change Christianity makes in the savages who receive it today, and how great a change such savages make in the religion they nominally receive. In fact, it would be easy and interesting to show that no race ever really changes its religion, that the Jews remained Jews; the Greeks, Greeks; the Egyptians, Egyptians; the Romans and Germans and Slavs, Romans and Germans and Slavs. They were improved in various ways, but they kept their old religion because those religions were wrought into the structure of their very souls.

Thus all of these lessons can be made interesting by story and biography, and profoundly instructive by choosing the right topics and treating them in the right way. Mr. Crooker has given us an admirable frame for the great general topic of "The Growth of Christianity," but the individual teachers must fill in the frame with such sub-topics as their classes require.

LITTLE ROGER had gone into the country for the first time and his grandfather had taken him out to see the colt.

"There, Roger," said the old gentleman, "did you ever see such a little horse as that?"

Roger never had and his eyes shone; but there was one drawback.

"What's the matter with him, grandpa?" he said. "He hasn't any rockers!"

—American Youth.

UNITY

A Journal of Religion.

Non-Sectarian Liberal Constructive

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Notes from the Field

Iowa Unitarian Conference.

The Iowa Unitarian Conference is over. It met with the Sioux City church, Tuesday, Oct. 9, and closed on Thursday evening. The Ministerial Institute with which the Conference opened was given to the discussion of "Socialism." Rev. Arthur Judy's thoughtful paper furnished the basis for an excellent and spirited discussion. The Conference sermon in the evening was given by Rev. H. D. Stevens of Perry, who chose for his subject "An Indigenous Faith." It was a strong plea for a church growing out of our own time and needs. Wednesday morning the devotional service, conducted by Rev. Chas. Varney (Universalist) of Storm Lake, was very well attended and proved to be all that its name implies. But the spirit of devotion was still more deeply stirred in the business session which followed, in which Rev. Mary A. Safford, as chairman of the Finance Committee, gave her report. A few years ago the Conference found it difficult to raise \$150. This year she was able to report \$900 raised since last October. She attributed this increase in part to the policy of self-help which the Conference had adopted. She felt that the east should come to think of us in some other light than as beggars. She believed that Iowa was amply able to care for her own missionary work if the people were taught to give. That Miss Safford's work during the year had done much toward this end, her report showed. The Sunday-schools of the state, which have never been enlisted before, gave \$74. Everywhere the personal appeal had been necessary. How much sacrifice and consecrated service had gone into the raising of this money, came out in testimonials which some of the committee's colleagues bore. All felt how little in comparison they had done, and went, as some of

them said, down into the valley of humiliation. It was an hour of high resolves on the part of delegates and ministers. The giving of this report, which is often so uninteresting and depressing, was turned into a consecration service. Indeed the two days of high and inspiring thought had nothing else in them so deeply and nobly religious as the half hour which followed this report. Mr. Forbush was there to tell us how heartily he approved of the report and how grateful he was, as the representative of the A. U. A., for the example which Iowa was setting to her sister states.

The reports of churches covered the morning session, and the "Greetings from Friends," which would have given us a word from the Western Conference and the A. U. A., was thus crowded out.

We were all glad in the afternoon to hear Mr. Mann's clear, strong paper entitled, "Some Thoughts about Progress." Its closing sentences, however, seemed to threaten us all with ultimate extinction, and the speeches which followed were chiefly directed toward saving us from such a fate. Unfortunately Mr. Mann was obliged to go home on account of the severe illness of Mrs. Mann, and was unable to remain for the discussion. Had he done so he would doubtless have been able to give his paper, and the human race with it, a more hopeful outlook.

Mrs. Martha B. Johnston, of Des Moines, then gave a bright paper full of excellent character-paintings entitled, "Religion on the Midway Plaisance," which was followed by a paper from Miss Jessamine Jones, of Algona, on "The Religious Needs of our Young People." This, as well as the paper by Mr. Floyd Follett, of Sioux City, which followed it, was a strong plea for some avenue of expression for the religious life of the young people in our churches. Both the papers were pleas for a guild movement in the west, and we trust their words will bear speedy fruit. The reception and supper in the spacious basement of the church, where the ladies had so tastefully arranged the tables, were very much enjoyed on this and the following evening.

Of Mr. Blake's sermon on "The Perfect and the Imperfect" I cannot adequately speak. It made us all feel that the turning of evil into good is the essence of nobility. It was, as were Mr. Blake's words all through the Conference, full not only of wisdom but of that other something which I can best describe as "grace and truth."

Thursday morning the beautiful and tender service to the memory of Mr. Hunting was followed by the papers and address on "The Ideal Church." They were all excellent and to the point. Dr. Biller, of Cherokee, made clear not only the financial duty of the church but the methods by which that duty may be fulfilled. Mr. Forbush would have the church remember that its chief work is character-building. In Rev. Chas. Graves, of Anamosa, we heard a new voice and one we are sure that we want to hear again. His paper on "The Worship of the Church" was certainly one of the most beautiful of the Conference.

Mr. Perkins's pleasing paper on "The Church and Amusements" was read by Miss Gordon. The discussion which followed it was one of the most interesting of the Conference. Mr. Gould gave us a new conception of play in his truly admirable address, by showing its place in the great world-process of evolution.

In his paper on "The Religious Outlook" Mr. Stevens referred among other things to the recent action of the National Conference, voicing all our thought by his strong endorsement of the forward step there taken. The

paper was a ringing call to us all to meet the opportunity which fronts us. An evening sermon by Mr. Judy on "God in Nature" closed the Conference and prepared us to appreciate the cathedral splendor in which many of our hillsides are now clothed.

Among the new voices of the Conference was that of Rev. B. A. Van Sluyters, of Decorah, whom we were right glad to welcome.

A pleasing incident was the presence of three Congregational ministers, whose brotherly speeches were heartily cheered. One of them suggested that since our effort for a joint convention with the Universalists had failed we might try the Congregationalists.

The delegation to the Conference was by far the largest we have ever had, there being, including visiting delegates, seventy-five. All in all, it was a most inspiring Conference, prophetic, let us hope, of the year and years to come.

LEON A. HARVEY,
Secretary.

The following resolutions were passed:

Resolved, that in the death of Rev. Grindall Reynolds American Unitarianism has lost one of its most earnest advocates and consecrated workers; that to his integrity and geniality of character, to his tireless energy and to his fidelity to duty during many years as Secretary of the American Unitarian Association, we are indebted for much of the present strength and prosperity of Liberal religion. To this service the Iowa Unitarian Association would hereby bear its grateful testimony.

Resolved, that in the death of David Swing the Iowa Association of Unitarian and other Independent churches feels the loss to high scholarship in the pulpit, and also the departure of a man of peculiarly gentle and kindly courtesy in social life. To the city where his discourses spread intellectual and moral light, to the church which he served, to the companions who loved him, we offer respectfully our sincere sympathy in their loss of the citizen, minister and friend.

Resolved, that in the death of Sylvan Stanley Hunting the Iowa Association of Unitarian and Independent churches sustains a loss, not only in the work of the association, but personal to every member thereof. Mr. Hunting continued to the end both to inspire the work and to help the fellow-workers of this association. He was one of the founders and incorporators of the association, and never ceased to build it up. With a high religious fervor he sought in all ways to spread noble, simple, pure and rational religious thought; and by his life commended what by his words he taught. To his wife and family we offer our sympathy in the loss of this true man whom we with them honor and love.

Resolved, that we send the following telegram to Edward Everett Hale, for the family of Oliver Wendell Holmes:

The Iowa Unitarian Association assembled at Sioux City would add its voice to the chorus of Thanksgiving for the wisdom and cheer which have entered the world through the life and work of Oliver Wendell Holmes.

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Rev. T. P. Byrnes of Humboldt, preached here last Sunday afternoon on "Morality and Religion," and in the evening to a large and appreciative audience on "Progressive Religion." After the evening service a business meeting was held and the organization of the First Liberal Church completed by the election of officers, etc. Arrangements were consummated to have Mr. Byrnes preach once a month. Judging from the spirit manifested we believe the First Liberal Church will be a permanent and growing institution.

B. A. PLUMMER.

Kalamazoo, Mich.

The Unitarian church was the center of a most impressive scene Sunday morning, the occasion being the celebration of the eightieth birthday of Mrs. Lucinda H. Stone, whose life has meant so much to the history and welfare of our city. It was a complete surprise to Mrs. Stone, and not until her picture, which had been presented to the church by her bible class, was unveiled by Rev. Caroline J. Bartlett, did she realize the meaning of the beautiful service and decorations which had been prepared in her honor.

Miss Bartlett first read a portion of Emerson's essay on "Friendship," and the second of Olive Schreiner's "Dreams in a Desert."

She took for her text, "Thou Crownest the Year with Thy Wisdom," (Ps. lxv: 2.) "She (wisdom) shall give to thy head a chaplet of grace. A crown of glory shall she deliver to thee." (Prov. iv: 9.) At the close of her discourse she applied it to Mrs. Stone, saying: "But listen to another gospel of the harvest; there is a harvest of which the sheaves are years, and the crown of glory is the hoar head. We see the springtime blossoms no more, but shall we not remember: That for the sake of which the blossoms existed is here? What tinted petal ever dropped away, except to yield its share of life to the more precious fruit of which it is the harbinger? The soul of childhood's beauty is its promise. The essence of youth's subtle charm is its hint of yet undeveloped possibilities. And so a life, like a year, is a unit, and the last days must shed the light that shall make luminous with meaning all that has gone before. Sings the poet:

Grow old along with me!
The best is yet to be,
The last of life, for which the first was made.
Our times are in his hand
Who saith, 'A whole I planned.
Youth shows but half; trust God, see all, nor
be afraid!'

"Today is our "Harvest Home." Today we celebrate an autumnal festival more full of precious meaning to us and to the world than any heaped up stores of golden grains and ruddy fruits. The sheaves of eighty blessed years are bound together for the Master of the harvest, and we know not what gleanings remain of precious years to come."

Greetings were then read from some of the many friends of Mrs. Stone, including letters from Mrs. Julia Ward Howe and Mrs. Mary A. Livermore, a poem from Minot J. Savage and a telegram from Jenkin Lloyd Jones. The whole service was most unique and appropriate, closing with the fine praise of the "Woman who feareth the Lord," read as a responsive selection, and ending with the congregation rising and saying: "While her children rise up and call her blessed!" There are few readers of *UNITY* who would not have been glad to have joined in that service and paid homage to the strong and brave yet saintly soul who has made this world so much better for her eighty years of life.

G.
Sturgis, Mich.

At the Oliver Wendell Holmes Memorial services, held by the Unitarians of this city on Sunday evening, Oct. 21, Rev. Geo. Buckley presided and Mrs. Buckley evinced her usual refined taste in the appointments of

the G. A. R. hall, where the entertainment was held. Variously and richly tinted autumn leaves (as though about to fall from their parent branches) were the only embellishment of the room, and appropriate and simply beautiful they appeared. The music, reading, speaking, and so forth, were, with one exception, executed by adults; and purity of sentiment, chastity of language and simplicity of execution characterized all, and placed hearers at their ease while they listened and enjoyed. At the conclusion a sweet little child about five years old (daughter of H. L. Anthony, Esq., our ex-supervisor) pronounced an original benediction; this was an exceedingly pretty feature of the proceedings.

The impression left upon the writer's mind by this memorial service was that all who took part realized their responsibility and were sincere, unaffected, unconstrained and calm, and that all sensational effort, dramatic deportment, immature gestures and ill-concealed uneasiness (which so often mar the effect of church and social entertainments) were conspicuously absent.

THOS. HARDING.

The Study Table

THEODOR PARKER IN SEINEN LEBEN UND WIRKEN.
Dargestellt von Alfred Altherr, Pfarrer zu St. Leonhard in Basel. Mit Parker's Bildniss. St. Gallen: Th. Wirth & Co 1894.

This is a thoroughly appreciative and general life of the great teacher whose influence is still living in the hearts and minds of a second generation and spreading continually in other lands than his own.

The materials for his biography are fortunately ample and were gathered up soon after his death by his friend John Weiss, who had intimate personal acquaintance with him and his work. This somewhat hasty and ill-arranged volume is a precious storehouse of material, and it was followed some years later by the memoir of O. B. Frothingham, whose dispassionate judgment and admirable literary skill brought this and some new-found material into more symmetric form.

Various other friends have contributed their reminiscences of this rich and varied life, and his own letters and diaries have been freely used, and now we are indebted to a German for weaving them all into a harmonious picture which gives us not only the heart and soul of the man, but also an impartial estimate of his relation to his time and the work which he did for the world.

Reading it in the slightly difficult medium of a foreign language, but one with which he was so familiar and in whose literature he found so much of his thought, I felt as the artist does when he holds his picture before a mirror, and the slight change of relation shows him its beauties and its faults more vividly than before. So freshly has the image of my friend come back to me that I have sometimes wondered if I have read all this in Weiss's or Frothingham's pages before.

To the young German public who sincerely wish to study the American life and thought of which Theodore Parker was the best exponent in the generation that is passing away, this book is an immense help. Some modifications may have been made in our metaphysics and theology, for science and criticism have made great advances in the thirty-four years since his death, but his religion is unchanged; it is the spirit that carried us through the great crucial struggle of the sixties, and it is the same religion that must take us safely through the difficulties which now lie around us. The Fatherhood of God, the Brotherhood of Man, the Immortality of the Soul, and, in this world, Truth, Justice, and Righteousness unflinchingly applied to

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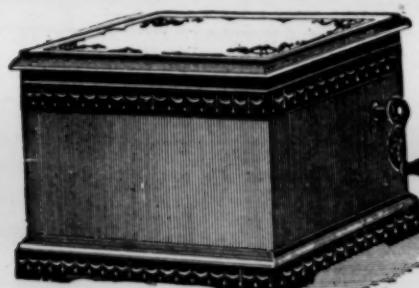
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Correspondence

The National Conference Revision.

EDITOR UNITY:—I have read with interest the different comments in your paper on the Saratoga Conference. That by Mr. Hosmer expressed my own thought and feeling better than I could express them myself. The editorial "A Temporary Settlement" was not, I suppose, written by anyone who was present at the Conference. It is difficult to repeat the music of an organ out of church, and it is still more difficult to criticise it fairly if you did not yourself hear it. The wave of emotion that submerged the Conference had nothing to do, I imagine, with the belief of either party that it had come off victorious, so that while all were happy some were happy for one reason and some for another. It was, however, variously compounded. For all to find unanimity where many feared an irritating discussion and division, had much to do with it; but more important was the delight in the discovery of a statement which the committee preferred to its original form and on which conservative and radical were agreed with equal heartiness; and this, without any resort to the artifice of the sign which reads one thing from one angle, and from a different angle another. "The Religion of Jesus" is not, as you say, "an ambiguous term," when it is definitely understood as "love to God and love to man;" or it is no more ambiguous than any words must be, even those glorious ones, "truth, righteousness and love." But "love to God" is a theistic phrase and "Unitarian and other Christian Churches" retains the Unitarian and Christian names. Yes, even so; but the old Christological phrases which alone furnished the root of bitterness are gone forever, and in their place we have some great words of ethics and religion, which, however the verbal tactics of an individual here and there may wrench them to the service of a sentimental Jesusism, for every saner mind are big with universal implications. Then, too, the old "charter of our liberties," as Joseph May called it, has been made a part of the preamble, as much a part of it as any other. Those who differ from us are invited to our working fellowship; that is, to share in the work of the Conference, which is the discussion of great subjects and the furtherance of moral and religious ends, not only within Unitarian boundaries but in the community at large.

It is true the Conference has not renounced its Unitarian and Christian origin and history. But I am fully persuaded that no religious body is called upon to do that or any corresponding thing, and that it can best serve the interests of universal religion by not doing it. The Brahmin, the Buddhist, and the Mohammedan will be as welcome to our meetings in future as the Roman Catholic was at this one we have just held. That is not the best hospitality which proposes a picnic out of doors but that which stays at home and gives a cordial welcome to the guest.

For myself I find in the new preamble and constitution substantially the same elements

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as those which appear in the constitution of the Western Unitarian Conference: "a statement of things commonly believed among us" and a further statement that it is no test or bond of fellowship. The Unitarian Conference "statement of things commonly believed among us" is shorter than that of the Western Conference, but many of the most liberal people will consider that an advantage. I do not. The new constitution may be "A Temporary Settlement" but it does mean that "many are satisfied" with what you call "rim-making words" but which I call words "whose center is everywhere and whose circumference nowhere." Some who are not satisfied are well content, especially when what was done is interpreted, as it should be, by the spirit of the hour. It was a happy circumstance that the reading of Prof. Carpenter's paper on "The Historical Jesus" immediately preceded the action on the revision. The cordial acceptance of that paper means that there are no Unitarians, conservative or radical, who accepts Jesus as an authority one jot beyond the natural response of their own reason and conscience to his words of truth and love.

JOHN W. CHADWICK.
Brooklyn, Oct. 16, 1894.

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The Streator Congress.

The following acceptances and letters indicate the spirit and prospects of the coming Liberal Congress at Streator better than any comment of ours.

Mr. Bradley of Quincy writes: "I will try to put a paper in shape on 'What the Churches can do towards solving the present social problems.' I wish the Congress success. Its aim is sound."

Dr. Thomas Kerr of Rockford writes: "I fully intend to be at the Liberal Congress at Streator and take such part of its work as may fall to me." [He will open the discussion on "What a Liberal Church should do for the community"]. He further adds: "The present condition of the working world of men and things, as a tide of opportunity for what our Liberal Congresses desire to set on foot, is running quite too low to warrant any immediate high expectations or enthusiastic undertakings, by way of special propaganda. But no time can be riper than now, for what can be done by these congresses for fellowship's sake. To participate in and further this, I count not only an absolute necessity, but a great and blessed privilege."

Col. W. P. Rend, a prominent business man, active in every good work in Chicago, a representative of the Catholic Church, in response to the invitation to speak in the discussion on "What the Churches Can Do Towards Solving the Present Social Problems," writes: "I am in receipt of your letter of the 18th inst., in which you honor me with an invitation to be present at a congress to be held at Streator on the 20th, 21st and 22d of next month, and participate in a discussion of the great labor problem. For this compliment and honor I sincerely thank you. Provided important business engagements, that cannot be postponed, will not prevent, I shall be glad to join you on the occasion and present my views upon certain phases of the industrial question. It seems to me that were this convention and this discussion held at Chicago, the effects and influences would be more widely extended and elicit much national attention. The many serious aspects of the relations between capital and labor are now, as never before, attracting the anxious eye of the entire civilized world. In this country this question in its entirety and in its various complexities has aroused a profound feeling of alarm. Its solution concerns the welfare of the nation."

"Today, the two gigantic evils of plutocracy on the one hand and socialism on the other, threaten the integrity of our free form

of government. How to best cope with these serious disorders, will require the thoughtful intelligence, the lofty patriotism, the enlightened statesmanship and the highest morality of America. The time has come when men of every creed and every denomination, who love our government and its institutions, should join hands, and with united efforts, struggle for the common good. You say that your Congress contemplates the inquiry as to 'What the churches can do towards solving the present social problems.' If they will only unite and act together upon some common ground, they can accomplish wonders. The industrial problem is inseparably connected with morals and with the laws and precepts of religion taught by every creed."

Rev. W. R. Libbey, Pastor of Blue Island Universalist Church, writes: "Thanks for the invitation to attend the Liberal Congress at Streator. We may not be able to send a delegation, but I hope to be present. Believe me in sympathy with any movement looking towards Religious Fellowship. Certainly no harm can come from such fraternal relations, and much good may be realized for the cause of truth. As to the program; let it deal with problems touching human needs, and aim to illustrate a religion as large, at least, as Jesus taught,—love to God and love to man."

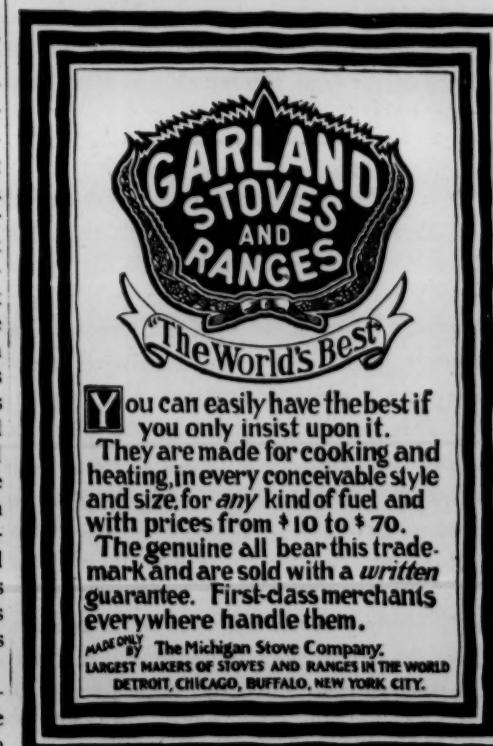
Mr. Mangasarian writes: "In spirit I am already in touch with all the ministers in the State. I shall speak of the Liberal Congress to my people and ask them to attend the meetings. Do you expect our society to take any special action? I ask for information. Are delegates wanted or expected? How far is it to Streator from Chicago? I shall be happy to be present at the discussions you speak of, if I can, and, if the spirit moves me, to participate in them."

The answer to the above may be serviceable to others: Yes, we hope as many societies will send official delegation as possible so that the deliberations may have more significance, but everybody will be welcome. We want a mass conference to begin with. Streator is 98 miles from Chicago and can be reached in about three hours by C. B. & Q. and Santa Fe railroads.

Rev. Mr. Dewhurst of Indianapolis writes: "I will try to get there for the Wednesday evening meeting." [He has been asked to speak on the change of front of the churches from the theological to the sociological problems.]

Mr. Milsted, writing of the new movement on the North side, which is probably to wear the suggestive name of the Humanitarian Church: "I read your letter to the congregation regarding Streator. The people were pleased to know they were 'invited out' before they were really in existence as an organization. The trustees will take action on it and report to you."

This Congress will find its highest justification in the fact that it reaches its hands out to the isolated liberals throughout the state, the unorganized, those who live where no liberal church exists. To such we again send an urgent invitation to come. If they cannot



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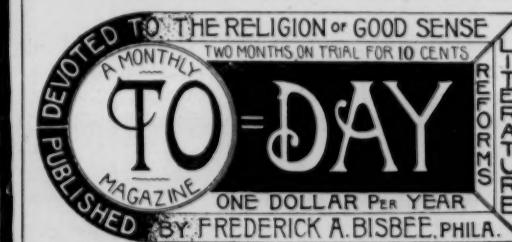
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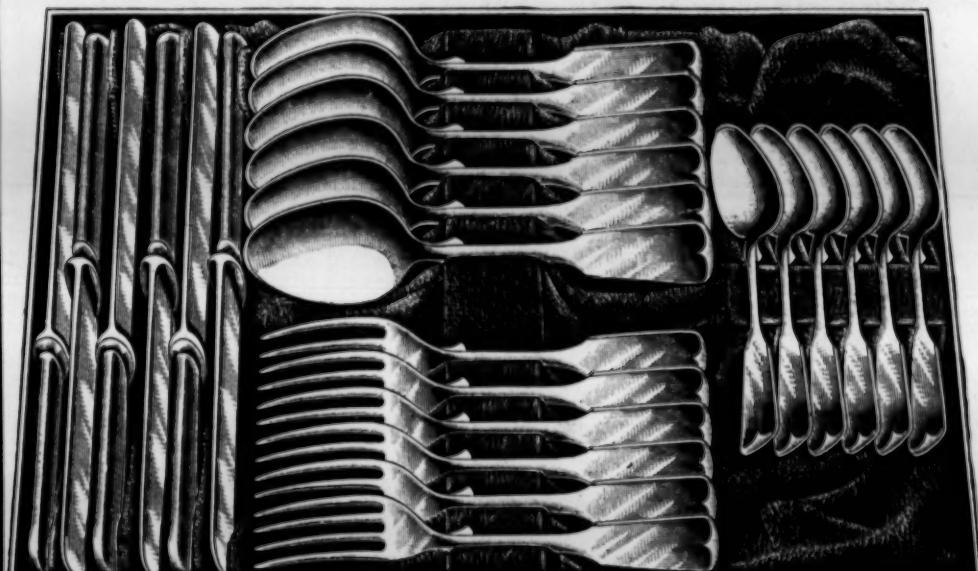
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